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## A TEXT IN THE INDIAN LANGUAGE OF PANAMÁ- DARIEN

By J. DYNELEY PRINCE

THE Isthmian aboriginal family known to the Spaniards as Cunas<sup>1</sup> (*Tule*, 'people'; the same name as that used by the San Blas) embraces the so-called San Blas stock of the Colon region.<sup>1</sup> According to A. L. Pinart,<sup>2</sup> at the time of the Spanish conquest the limit of the tribes speaking these dialects appears to have been, on the west, a line from the Chagres river extending to Chorrera. On the east and south the Cunas extended to the river Cacarica, the Espirito Santo mountains, and the river Sambu, which separated the Cunas from the Chocos. Cunas were also found across the Gulf of Darien (Uraba) on the north, and they had villages on its eastern shore. At present, and in fact since their last rising in 1772, they have retired to the mountains and to the unhealthy river regions of the Isthmus, and are noted for their intense hostility to foreigners, whom they refuse to allow within their territories.<sup>3</sup> These Indians are quite distinct linguistically from the other Isthmian families, the Guaymies and the Chocos.

Pinart<sup>4</sup> gives the number of Cunas as 8,000, but he seems to refer only to the southern stock. On the other hand, my San Blas informant, Îna Mákhia,<sup>5</sup> thought that all the Tule numbered some 50,000. The actual census, no doubt, lies between these widely discrepant figures.

The accessible material on the Tule language is as follows: (1) A word-list in the *Journal of the Royal Geographical Society* (xxxviii, pp. 100-105), by De Puydt; (2) Prince, *Prolegomena to the*

<sup>1</sup> Prince, *Prolegomena to the Study of the San Blas*, *American Anthropologist*, n. s., xiv, pp. 109-126, 1912.

<sup>2</sup> *Vocabulario Castellano-Cuna*, pp. 1-2.

<sup>3</sup> Prince, *op. cit.*, p. 109.

<sup>4</sup> *Op. cit.*, p. 1.

<sup>5</sup> Prince, *op. cit.*, p. 110.

*San Blas Language of Panamá*, cited above; (3) a brief manuscript word-list of San Blas in my possession by the late Moravian Bishop Berckenhagen; (4) Pinart's *Vocabulario Castellano-Cuna*; an incomplete list, containing a very brief and poorly stated grammatical sketch; (5) the following Catechism: *Pequeño Catecismo Cristiano, traducido en la lengua Cuna, de los Indios de Darien, por el R. P. Pedro de Llisa, Mis<sup>o</sup>. Cap<sup>o</sup>. y reviso por los SS. Dr. A. L. Pinart y Dr. F. y Carranza* (Documentos sobre Panamá; Chiriqui-Vera-guez-Darien, No. 3). This is the only connected text in Tule.

The Catechism is published in a badly hectographed form from the original handwriting of de Llisa. The text is in places indistinct and has to be read with a magnifying glass. There is no attempt made to explain the Tule text, the writer having contented himself with merely placing the highly idiomatic Indian translation opposite the conventional Spanish phrases. In many instances, the Indian words are evidently wrongly combined, so that the analysis was not easy and could be effected only after every Tule word in this and the other material mentioned above was carefully indexed. The conventional translation of the Catechism is given in the following exposition, in English instead of Spanish, while under each Indian word or combination the corresponding English equivalent is shown. The phonetic system of the Tule is Spanish.

This important Tule text will shortly be supplemented in a separate article by a grammatical sketch and a complete glossary of all the words and analogies in the extant Tule material. For this reason, in the present paper little or no grammatical analysis has been set forth, the commentary being intended chiefly as an exposition of the difficult sentence-structure of the Tule, now illustrated for the first time.

Since the United States Government has established its authority permanently in Panamá, scientific attention must necessarily turn to the dominant Isthmian aboriginal idiom. If this paper and its sequel, although possibly here and there erroneous in conclusions, should prove of service to students of this interesting linguistic family, I shall feel amply repaid for the labor which I have devoted to the collation and analysis of the Tule.

DIOS ONAMAQUE CARTA CHENICUA  
GOD'S DOCTRINE BOOK LITTLE

LITTLE CHRISTIAN CATECHISM

1. *Dios-din tegua?*  
God he is who? Who is God?
2. *Dios e Pacalmal.*  
God of the Three. The Most Holy Trinity.
3. *Dios e Pacalmal tegua?*  
God of the Three who? Who is the most Holy Trinity?
4. *Dios Pap, Dios e Nuchu,*  
God Father, God his son,  
*Dios Espiritu Santo.*  
God Holy Spirit. God the Father, God the Son,  
and God the Holy Ghost.
5. *Dios Pap ati Dios?*  
God Father he God? Is the Father God?
6. *Ee, Patir.*  
Yes, Father (= priest). Yes, Father.
7. *Dios e Nuchu Dios moga?*  
God his Son God and (= also)? Is the Son God?
8. *Ee, Patir.*  
Yes, Father. Yes, Father.
9. *Dios Espiritu Santo Dios*  
God Holy Spirit God  
*moga?*  
and (=also)? Is the Holy Ghost God?
10. *Ee, Patir.*  
Yes, Father. Yes, Father.
11. *Dios pagua teguil nica?*  
God(s) three perhaps there are? Then there are three Gods?
12. *Dios e pagua-mal cuená guilubu*  
God of the Three one exists  
*chun choque-te.*  
true saying-the. The Three are only one true God.
13. *Piti e pagua-mal mastol-guin*  
Which of the Three man  
*guja-te?*  
was-made-the? Which of the Three Persons was  
made Man?
14. *Dios e Nuchu.*  
God his Son. God the Son.
15. *Piaje mastol-guin guja-te?*  
How man was-made-the? How was he made Man?
16. *Dios Nan S. Maria e abogan.*  
God's Mother Holy Mary her womb  
(in). In the womb of the Blessed Virgin  
Mary.
17. *Ibi-ga?*  
What for? For what purpose?
18. *Mele-gue nen Niya chugal-te,*  
So-not us Devil getting-the, To save us from the Devil and

- ibi istar.*  
something bad.
19. *Nuet-mala piaje nao?*  
Good ones whither go?
20. *Nitalal-neca.*  
(To) Heaven.
21. *Tegua bul nepri apincha-mal?*  
Who| most good think-the-ones?
22. *Dios choquer-guine nepri apin-*  
God's saying-about good think-  
*cha-mal.*  
the-ones.
23. *Istar apincha-mal piaje nao?*  
Bad think-the-ones whither go?
24. *Niya-neca.*  
(To) Hell.
25. *Istar apincha-mal tegua?*  
Bad think-the-ones who?
26. *Dios choquer-guine iti chul-*  
God's saying-respecting, those with-  
*mal.*  
out the-ones.
27. *Unigua Dios e Nuchu nen at*  
How God his Son us he  
*aqueiti?*  
holds?
28. *Apurco ulguine.*  
Death by-means-of.
29. *Piaje Dios purcuis-degua?*  
Where God died-perhaps?
30. *Na-crus-guine.*  
The-cross-on.
31. *Quilulele tegua?*  
Christ who?
32. *Dios mastol chun choque-te.*  
God man true say-the.
33. *Unigua Dios?*  
How God?
34. *Te-nal Dios tula e Nuchu.*  
This-for God living his Son.
35. *Unigua mastol?*  
How (is he) man?
36. *Te-nal Dios e Nan Maria*  
This-for God his Mother M.  
*Sa. e Nuchu moga.*  
Sa. her son and (= also).
37. *Quilulele (Jesus) igui choque?*  
Christ (Jesus) what says?
- from sin.
- Where do the good people go?
- To Heaven.
- Who are the good people?
- Those who keep God's Commandments.
- Where do the bad people go?
- To Hell.
- Who are the bad people?
- Those who do not fulfill God's Commandments.
- How did the Son of God save us?
- By his death.
- How did God die?
- On the Holy Cross.
- Who is Christ?
- True God and true man.
- How is he God?
- Because he is the Son of the living God.
- How is he man?
- Because he is also the Son of the Virgin Mary.
- What does the word Jesus mean?

38. *Unilagua.* Saviour.  
Saviour.
39. *Ibi-gua unilagua?* From what did he save us?  
How Saviour?
40. *Ibi istar nen chuja-te* From sin and from the captivity  
(From) something bad us saved-the, of the Devil.  
*Niya-neca moga.*  
Hell and.
41. *Igi nen oturta?* What doctrine did he teach?  
What us he teaches?
42. *Dios onamague-ta.* The Christian Doctrine.  
God's teaching-the.
43. *Onamague picua?* How many parts has it?  
Teaching how many?
44. *Paquegua guilubu.* Four.  
Four exist.
45. *Piti ati?* What are they?  
What this?
46. *Itogue-te, Dios palmie, nan* The Creed, Commandments,  
Faith-the, God's making, the Prayers and Sacraments.  
*neca palmie, Dios cuichi*  
Church's making, God's holy  
*guilubu.*  
being.
47. *Dios onamaque uni machi* What is the sign of a Christian?  
God's doctrine how man  
*itogue?*  
believes?
48. *Na-crus guilubu.* The Holy Cross.  
The cross it-is.
49. *Unica be-epuo?* How do you use it?  
How you-use?
50. *An-guacal guiluse-gal.* Signing myself and blessing myself.  
Myself blessing.
51. *Ta une mala.* Let us see how.  
Show how these.
52. *Guiluse-gal santa na-crus* By the sign of the Holy Cross, free  
Blessing of Holy Cross us from our enemies O Lord our  
*nen-mal-guine, nanaya-chuli* God, in the name of the Father,  
us-on our friend-not  
*nen-gua abogan cujale Dios* and of the Son, and of the Holy  
our body save-from God  
*ulguine, Patir ulguine,* Ghost. Amen.  
by-means-of, Father by-means-of  
*e Nuchu ulguine, Espiritu*  
his Son by-means-of the Holy  
*Santo ulguine. Te yopi.*  
Ghost by-means-of. This be.

53. *Ibi-gua mastol o-tule-diba?*  
What-for man was-made-alive? To what end was man created?
54. *Dios taque-gal uiseu-gal guel-*  
God to-perceive to-desire to-  
*gu-gal-e.*  
please-the. To know and to serve God and to  
enjoy him.
55. *Dios-din ibi-ga nen oguelgu-*  
God-he-is what-for we please-  
*gal-e.*  
him-the? With what works does one serve  
God?
56. *Epinchet, Apintauet, Pen-*  
Faith, Hope, Vow-  
*guil-uquet-e.*  
paying-the. Faith, Hope and Charity.
57. *Epinchet ogui oturtaque?*  
Faith what it-teaches? What does Faith teach?
58. *Dios-guin epincha-malo chuna-*  
God-in believing true-  
*chuna.*  
true. To believe in God as an infinite  
truth.
59. *Apintauet ogui oturtaque?*  
Hope what it-teaches? What does Hope teach?
- 59a. *Apintaque-malo a neut chuna*  
Receiving him good true  
*ulguine.*  
as. That we should hope in him as  
good and all powerful (*sic?*).
60. *Penguil-uquet ogui oturtaque?*  
Vow paying what it-teaches? What does Charity teach?
61. *Nue-ti nen chabu-malo.*  
Well we love (him). To love him above all things.
62. *Uni nue-ti nen epincha-malo?*  
How well we believe? How shall we know how to believe  
rightly?
63. *Ne-guiscugal itogue-te.*  
The learning Faith-the. I shall learn well the Creed.
64. *Uni actacuelo equisoe-te?*  
How waiting praying-the? How will you hope and pray?
65. *Pap nen-gati-te guiscugal-e.*  
Father-for-us learning-the. I shall learn well the Pater Noster.
66. *Unicar nuet chet?*  
How well act? How will you act well?
67. *Itogue-te guiscugal oturtaquet*  
Faith-the learn teaching of  
*Dios onamaguet.*  
God's doctrine. I shall learn well the Command-  
ments and Sacraments.
68. *Itogue-te tegua pinchaja-te?*  
Faith-the who thought-it? Who made the Creed?
69. *Dios e mastol-mala-te.*  
God his-men-the. The Apostles.

70. *Ibi-ga?*  
What for? To what end?
71. *Nen cuequi oturta-cal.*  
Our heart it-teaches. To instruct us in the faith.
72. *Dios piaje chi?*  
God where also? Where is God?
73. *Nitalal-nacguine calguibi*  
(In) Heaven eternal (on) earth (?)  
*chi tule gue-atac.*  
also people not-see. (=but he is  
invisible.) In Heaven, on earth, and every-  
where.
74. *Quilule piaje chi mastol?*  
Christ where also man? Where is Christ as man?
75. *Nitalal-te-guine Dios nan-neca*  
Heaven-the-in God's Church  
*chi.*  
also. In Heaven and in the most Holy  
Sacrament.
76. *Nan-neca chu ibi-te guilubu?*  
(In) Church also what this is? What is the Most Holy Sacrament?
77. *Matu ologua patir nusaja-te,*  
Bread round priest blessed-the,  
*ina achigua patir nusaja-te*  
wine mild priest blessed-the  
*moga.*  
and. The Host and the Consecrated  
Wine.
78. *Matu ologua nusaja-te ibi*  
Bread round blessed-the what  
*chi?*  
also? What is the Consecrated Host?
79. *Quilulele abogan, ape, purpa,*  
Christ's body, blood, soul,  
*pela agati chi.*  
all belonging also. The body, blood, soul, and divinity  
of Jesus.
80. *Tegua nen apinchuo caca*  
Whom we receive mouth  
*iabal?*  
into? Whom do we receive when we eat  
it?
81. *Quilulele mastol chuna-te e*  
Christ man true-the his  
*abogan, ape, purpa, pel*  
body, blood, soul, all  
*chuna-te.*  
true-the. Jesus Christ, God and true man in  
body, blood, soul, and divinity.
82. *Nusae-ti.*  
Naming-the. Baptism.
83. *Nusae-ti ibi-te ne-guilubu?*  
Naming-the what this is? What is Baptism?
84. *Ti, cualu, pel guilusaja-te.*  
Water, oil, all blessed-the. The Sacrament of water, oil, and  
Chrism.



85. *Ti igui ne-guilubu?*  
Water what this is? What does the water signify?
86. *Ti ulguinepela nen istar nica*  
Water by all our evil having  
*chuli pe-malo.*  
without you (become). That by Baptism we become pure  
from all sin.
87. *Patir e mola acalyogue igui*  
Priest his cap what  
*ne-guilubu?*  
this is? What does the cap signify?
88. *Nen cuegui nuet chicue-gal.*  
Our heart(s) well setting. The purity of life which we must  
observe.
89. *Cualu nusale-ti igui ne-*  
Oil blessed-the what this  
*guilubu?*  
is? And the oil?
90. *Espiritu Santo nuet gue(l)gu-gal.*  
Holy Spirit well pleasing. The plenitude of Grace of the  
Holy Ghost.
91. *E guilubu-se igui ne-*  
That which is blessed what this  
*guilubu?*  
is? And the Chrism?
92. *Nacquine nue nan edi-te.*  
Eternal good of our offering-the. The odor of the good example  
which we must present.
93. *Canel ocaet igui ne-guilubu?*  
Candle lighted what this is? And what does the lighted candle  
signify?
94. *Nuet nen pincha-malo*  
(The) good we think  
*otale-gal.*  
it makes clear. The light of the good example  
which we must present.
95. *Nusa-guine iguinen-di ocoe?*  
Baptism-in what we promise? What do we promise in Baptism?
96. *Quilule a-choquet chiet.*  
Christ his-saying do. To follow the faith and law of Jesus  
Christ.
97. *Ila pocua nusa-te-mal.*  
Time(s) two Baptism. Confirmation.
98. *Ila pocua nusa-te-mal igui*  
Time(s) two Baptism what  
*ne-guilubu?*  
this is? What is Confirmation?
99. *Patri epirquinet tule-ga-bal*  
Priest lord people-to  
*nusaet.*  
(he) names. The Sacrament which the Bishop  
gives to those whom he confirms.
100. *Unigua-te apiro chumat?*  
How receive say? How must one receive it?

101. *Nue guelgugala.*  
Well pleasing. In a state of Grace.
102. *Patir-mal pel abchoco.*  
(To) priests all tell. Confession.
103. *Patir-mal pel abchoco igui nec-*  
(To) priests all tell what this  
*guilubu?*  
is? What is the Sacrament of Con-  
fession?
104. *Ina nue-ti tue-ga nu-taque-ti*  
Wine good sin-for healing-the. A medicine for sin committed.
105. *Chanaje apinchao?*  
When receive? When must one receive it?
106. *Pirca-impa-bali tule ogui(gu)-*  
Year-once-in person about-to-  
*tani moga.*  
die and. Once a year and *in articulo mortis.*
107. *Unigua-te choco?*  
How it say? How does one confess?
108. *Patir-mal pel istar tule*  
(To) priests all evil person  
*chaja-te acpeneguja*  
having-done-the having repented  
*abchoco-que-gal.*  
tell-will. Telling the father Confessor all  
mortal sins with repentance and  
intention to sin no more.
109. *Ibi nacpigu choque?*  
What sorrow says? What is sorrow?
110. *Epinchet imal istar tule*  
Feeling something bad person  
*chaja-te.*  
having done. The feeling of having sinned.
111. *Contricion numaque igui-te*  
Contrition's pain what  
*nec-guilubu?*  
this is? What is the grief of Contrition?
112. *Pogúe imal istar an-*  
Weeping for something bad I-have-  
*chaja-te Dios nue-ti.*  
done-the (to) God good. Sorrow for having offended a God  
so good.
113. *Atricion nacpigu ibi-ga?*  
Attrition's grief what for? What is the grief of Attrition?
114. *Imal istar-ga an-bal-chao chuli.*  
Something bad I-again-do-not. A resolution to sin no more.
115. *Penitencia unigua chao degua?*  
Penitence how make perhaps? How does one complete a penance?
116. *Patir-mal be-ga chao che-gal.*  
Priests to you to do do it. By doing that which the Confessor  
orders.
117. *Estrema Uncion.*  
Extreme Uncion. Extreme Unction.

118. *Estrema Uncion nusale-ti igui*  
Extreme Uction blessing-the what  
*nec-guilubuseet?*  
this is? What is the Sacrament of Extreme Uction?
119. *Matu ologua nusacale-ti patir*  
Bread round blessed-the priests  
*ucue-mal purque-taniqui.*  
give (to) those-about-to-die. The Sacrament which the priest gives to those about to die.
120. *Unicar nen apincha-malo?*  
How we receive? How must one receive it?
121. *Nue guelgu-gala.*  
Well pleasing. In a state of grace.
122. *Ibi guelgu nen palmi-mala?*  
What joy we make? What grace does it cause us?
123. *Nue nan-ga, ataqueli nen*  
Good us-for it awakens our  
*abogan; ulucus epe-malo.*  
body; restful (we) stay. It pardons venial sins and brings back the health of the body, if such is proper.
124. *Ome-mal ibuja-te.*  
Women marriage-the. Matrimony.
125. *Puna ibujale nusale-ti igui*  
Woman marry blessed-the what  
*nec-guilubu?*  
this is? What is the Sacrament of Matrimony?
126. *Ancal ucse mastol puna moga,*  
Hand hold man woman and,  
*patir e guacal-guine.*  
priest himself-at (=before the priest). The Sacrament which the man and woman receive when they marry.
127. *Te-mala igui nec-guilubu?*  
These what (they) are? What does this Sacrament signify?
128. *Quilulele Dios-nan-neca tar-re*  
Christ Church with (?)  
*mai.*  
it is. The Union of Christ with the Church.
129. *Unicar nen apincha-malo?*  
How we receive it? How must one receive it?
130. *Nue parte-que-gala Dios-*  
(With) good confessing God-  
*guine e nue epinche moga.*  
in the good thought and. With reverence, good intention, and in a state of grace.
131. *Dios Carta Narmacale-ti*  
God's Book Order-the  
*Palmie.*  
Make. The Commandments of God.
132. *Carta narmacale-ti palmie e*  
Book order-the make the  
*cuenagua tegua chao?*  
first who does? Who complies with the first Commandment?

133. *Uis itogue-te apintaquelo pen-*  
Desire faith hope vow-  
*guil-uco adi-te chao.*  
giving that-one does. Who practises acts of faith, hope,  
and charity.
134. *Carta narmacale-ti palmie e*  
Book order-the make the  
*pocua igui chao?*  
second what does? What does the second Command-  
ment prohibit?
135. *Tule cacanche abchoque apin-*  
Person lie tell of-  
*apin Niya colo.*  
ten Devil shout. Swearing falsely of a bad matter  
and blasphemy.
136. *Dios nan-cal-ba chumaque*  
God's mother-against speak  
*igui nec-guilubu?*  
what this is? What is swearing?
137. *Ibi acalacala nen chumaque*  
Something dishonest we say  
*Dios gui-chuli.*  
(which) God knows-not. Taking God as a witness.
138. *Istar chumaque igui nec-guilu-*  
Evil speaking what this  
*bu?*  
is? What is blasphemy?
139. *Istar imal chet acalacala*  
Bad something do evil  
*Dios e-mal moga.*  
(to) God his (people) and. Doing anything against the name  
of God and the Saints.
140. *Carta narmacale-ti palmie e*  
Book order-the make the  
*pagua tegua iti?*  
third what this? Who complies with the third Com-  
mandment?
141. *Duminguin tule arpa-chuli iti*  
Sunday person work-not this  
*mai.*  
is. He who keeps Sundays and Feast-  
days.
142. *Duminguin itogue unicar nue*  
Sunday obey how well  
*chapo-gal?*  
keep it? How does one keep Sundays?
143. *Ito mai; mele-gue arpago te*  
To hear it is; not work this  
*hoipis,*  
day. By hearing Mass and not working  
on them.
144. *Tule e papa-mal igui nec-*  
People the parents what it  
*guilubu e machi-mal-gati?*  
is their children for? What are parents obliged to do?

145. *Ocune-mal oturtaque Dios* To feed their children and instruct  
 They feed teach God's them in religion.  
*mai-guine-te choco e*  
 existence-about tell (their)  
*nuchu-mal.*  
 children.
146. *Nurcana-mal igui e pap* What are children obliged to do?  
 Children what the parents  
*penguile-ti?*  
 owing-the?
147. *Papa-mal choque-te chao; uis* To obey, respect, and help their  
 Parents saying-the to do; desire parents.  
*penchu-gal; arpa-gal cho-*  
 to help (them); they work as  
*galile.*  
 they say.
148. *Carta narmacale-ti palmie e* What does the fifth Commandment  
 Book order-the make the prohibit?  
*atale igui nec-guilubu?*  
 fifth what this is?
149. *Tule mele mecho; tegue mele* To kill and to do evil to neighbors  
 People not kill; anyone not with respect to their bodies or  
*istar imal chet tule* their souls.  
 something bad do (to) people's  
*abogan e purpa.*  
 body or soul.
150. *Carta narmacale-ti palmie e* What does the sixth Command-  
 Book order-the make the ment prohibit?  
*nercua igui choque?*  
 sixth what it says?
151. *Be-che, be-choque, be-pinche,* Doing, saying, thinking, looking at  
 You-do, you-say, you-think, wrong things.  
*be-tagua, istar-mal.*  
 you-see, evil-things.
152. *Carta narmacale-ti palmie e* What does the seventh Command-  
 Book order-the make the ment prohibit?  
*cubleque igui choque?*  
 seventh what it says?
153. *Aturse-gal imala amel-gati.* Plundering or doing injury to one's  
 Stealing anything belonging neighbors.  
 to others.
154. *Carta narmacale-ti palmie e* What does the eighth Command-  
 Book order-the make the ment prohibit?  
*pabaga igui choque?*  
 eighth what it says?
155. *Tule mele cacanche chumaque;* Lying and slandering.  
 Person not lie tell;  
*mele istar ibchae-ga.*  
 not evil do-for.

156. *Carta narmacale-ti palmie e* What do the ninth and tenth Com-  
 Book order-the make the  
*paquebague igui choque e*  
 ninth what it says the  
*ambegui moga.*  
 tenth and.
157. *Tule imal-gati mele-gue* Desiring improper things and the  
 People things-belonging not  
*epuo.*  
 use.
158. *Dios e-nan-neca carta narma-* The Commandments of the  
 God's Church book order-  
*cale-ti.*  
 the.
159. *E cuenagua Dios e-nan-neca* What does the first Commandment  
 The first God's Church  
*carta narmacale-ti igui nec-*  
 book order-the what this  
*guilubu?*  
 is?
160. *Misa itogue-te pel domi(n)-* To hear Mass Sundays and festi-  
 Mass hearing-the every Sun-  
*guin Dios nan guilubu.*  
 day God's festivals.
161. *Dios e-nan-neca carta narma-* What does the second Command-  
 God's Church book order-  
*cale-ti e pocuagua igui nec-*  
 the the second what this  
*guilubu?*  
 is?
162. *Pirca-guini-l cuena acalacala* To confess once a year.  
 Year-in once evil  
*imal chet patir be-ga*  
 something do priest you-to  
*chocal.*  
 says.
163. *Dios e-nan-neca carta narma-* What does the third Command-  
 God's Church book order-  
*cale-ti e pagua igui nec-*  
 the the third what this  
*guilubu?*  
 is?
164. *Dios apino ib cuena-ga* To communicate through Lent  
 God receive something eat-for  
*Dios nuchu e-guilubu.*  
 God's son his-being.
165. *Dios e-nan-neca carta narma-* What does the fourth Command-  
 God's Church book order-

*cale-ti e paquegua igui nec-*  
the the fourth what this  
*guilubu?*  
is?

166. *Dios purcuet guilubu mele-gue*  
God's death being not  
*chana cuno.*  
meat eat.

To fast on prescribed days and not  
to eat meat on prohibited days.

167. *Dios e-nan-neca cartia narma-*  
God's Church book order-  
*cale-ti e atale igui nec-*  
the the fifth what this  
*guilubu?*  
is?

What does the fifth Command-  
ment order?

168. *Dios e nan neca penucal*  
God's Church owed  
*ticsa-jale e puquet.*  
taxes their payment.

To pay the tithes and first fruits to  
the Church of God.

169. *Guil Pap nen-gati-te.*  
Eternal Father us-belonging-the.

The Pater Noster.

*Pap nen-guine pe-chigui*  
Father us-for you sit  
*nitalal-neca; cuichi chi pe-*  
(in) heaven; holy also your  
*nuca-guine; an-che*  
name with-respect-to; I do

Our Father, who art in Heaven.  
Hallowed be thy name. Thy  
kingdom come; thy will be done,  
on earth as it is in Heaven.  
Give us this day our daily bread  
and forgive us our trespasses,  
as we forgive those who trespass  
against us. And deliver us from  
evil. Amen.

*be-taque-guine;*  
you care for (see) with-respect-to;  
*pe-pincha-guin napa-guine*  
you-think-respecting earth-in  
*mepa ayopi. Matu nan-*  
heaven let it be. Bread us-  
*guine uco; pe-amal choco-*  
for give; you-otherwise say-  
*te moga nen penguil-mal,*  
it and (as to) our debts,  
*nen-di-te-yo chao nen*  
we-indeed-as do (to) our  
*penguil-mala; melegue nen*  
debtors; not that we  
*arcuano niya imal nan-*  
go down (to) devil something us-  
*ga chao, señor, ibi istar.*  
for do, Lord, (with respect to)  
what is evil.

*Te-yopi.*  
Amen.

170. *Dios e Nana Onamaguet.*  
God his Mother's Prayer.

Hail Mary.





*ja-te; te acar niya-neca* Amen.  
 from-the; he then (to) Hell  
*arpi; ipa pagua-ti-bal*  
 goes down; day third-the-on  
*ataquet purcua-na-matale*  
 he wakens the dead ones  
 (= *-mala-te*) *impa-guine;*  
 among;  
*nicpa-bal na-cuisa-te;*  
 above-to his-going up-the;  
*te-bal chi neca ito*  
 there-in (with) also house of hearing  
*mai a-pap choque-te;*  
 is his-father what he commands;  
*te-bal acar nonico taque-gal*  
 there then sending he sees  
*oguigus-mala-te tulejal-*  
 of the dead (and) the  
*mala-te. Ito-guine Espiritu*  
 living. Belief-for Holy  
*Santo ul-guine; nan neca*  
 Ghost in; Church  
*catolica; matu ologua nusa-*  
 Catholic; bread round of holy  
*jala-te; patir nan-ga nue-ti*  
 ones-the; priest us-for good thing  
*abchoco; e oguigujal-bal*  
 telling; the dead-for  
*ataque; guilubu nacguine-*  
 awakening; existence everlast-  
*ki. Te yopi.*  
 ing. This be so.

172. *Dios carta narmacale-ti palmie.*  
 God's book order-the make.

The Commandments of God.

*Dios carta narmacale-ti*  
 God's book order-the  
*ambegui guilubu.*  
 ten are.

The Commandments of God are ten. The three first pertain to the love of God and the other seven to the care of one's neighbor.

*Pagua Dios-gati; e cuplegue*  
 Three God belong; the seven  
*nenmal-gati.*  
 us-belong.

173. *E cuena-ti. Dios nan-ga*  
 The first. God us-for  
*chabu-bu-gal.*  
 must be loved.

The first. One shall love God above all things.

174. *E pocua. Dios e nuie mele*  
 The second. God's name not

The second. Not to swear the name of God in vain.

- penguil choque-ga.*  
(in) oath say.
175. *E pagua. Dios nan-neca* The third. (To) God's Church  
The third. (To) God's Church  
*pali nane.*  
often go. The third. To keep holy the  
festivals.
176. *E paquegua. Nen pap nen* The fourth. Our father our  
The fourth. Our father our  
*nana-gati nue chabu.*  
mother-for well love. The fourth. To honor one's father  
and mother.
177. *E atale. Mele tule mechoe.* The fifth. Not to slay.  
The fifth. Not people kill.
178. *E nercua. Pali-pali mele* The sixth. Promiscuously not  
The sixth. Promiscuously not  
*nen puna epuo.*  
we woman use. The sixth. Not to fornicate.
179. *E cublegue. Mele-gue ibi-naal* The seventh. Not to steal.  
The seventh. Not anything  
*atursao.*  
steal. The seventh. Not to steal.
180. *E pabaca. Mele-gue cacanche* The eighth. Not a lie  
The eighth. Not a lie  
*chumaque.*  
tell. The eighth. Not to bear false  
witness, nor to lie.
181. *E paquebage. Puna amal-* The ninth. Not to desire the wife  
The ninth. Woman others-  
*gati mele-gue apuo.*  
belonging not use. The ninth. Not to desire the wife  
of your neighbor.
182. *E ambegui. Imal pe-gati-* The tenth. Not to covet the  
The tenth. Things you-belonging-  
*chuli mele pinche chugal.*  
not not think (to) get. The tenth. Not to covet the  
goods of others.
183. *Iti ambegui carta narcamale-ti* These ten book order-the  
These ten book order-the  
(= *narmacale-ti*) *palmie*  
make  
*pocua-guin gu(i)lulsee;*  
two-in are;  
*Dios an-ga imal choco,*  
God us-to something says,  
*chao; nue chabu-gal nen-*  
(to) do; well (we) love our  
*mal-e-te. Te yopi-te.*  
neighbor-the. This be so. These ten Commandments are  
comprised in two; to serve and  
love God above all other things  
and thy neighbor as thyself.  
Amen.
184. *Dios nan-neca carta narca-* The Commandments of the Holy  
God's Church book order-  
*male-ti palmie atale guilubu.*  
the make five are. The Commandments of the Holy  
Mother Church are five.

185. I. *Ecuenagua. Pel dominguin* To hear Mass on Sundays and  
The first. Every Sunday  
*misa itogue-te.*  
Mass hearing-the.
186. II. *E pocua. Pirca-bali* To confess at least once a year.  
The second. Year-in  
*impa-guin purtatal.*  
among confess.
187. III. *E paga. Dios nan* To communicate on Easter.  
The third. God's for us  
*toto guilubu, matu ologua*  
feast (when) it is, bread round  
*apingue-gal.*  
(we) receive.
188. IV. *E paquegue. Dios purcue* To fast in Lent and on other pre-  
The fourth. God's death  
*guilubu, omoe ipa-guena*  
(when) it is, promise days-in  
*mele ib cune.*  
not anything eat.
189. V. *E atale. Penique-gal* To pay the tithes and first fruits.  
The fifth. What is owing  
*imal ticsal puquet.*  
something tax pay.  
*Te yopi-te.*  
Amen.
190. *Dios e-nan-neca iguen* The Sacraments of the Holy  
God's Church someone  
*guilubuset.*  
blessed.
191. I. *E cuenag(u)a. Nuse-gal.* Baptism.  
The first. Naming.
192. II. *E pocua. Patir* Confirmation (= Bishop's nam-  
The second. Priest  
*epir-guine-ti nusane.*  
lord-the naming.
193. III. *E paqua. Matu ologua* The Eucharist.  
The third. Bread round  
*apinguile-ti.*  
receiving-the.
194. IV. *E paquegua. Patir* Penance.  
The fourth. Priest  
*imal nan-ga choque, chao.*  
something us-to saying, to do.
195. V. *E atale. Oguigu-dani* Extreme Unction.  
The fifth. He about to die  
*patir seculo.*  
priest calls.

196. VI. *E nercua. Patir-mal* Holy Orders.  
The sixth. Priests

*ocua nane-gal.*

(to) promise go.

197. VII. *E cublegue. Ome-mal* Matrimony.  
The seventh. Women

*nue-ti-buet.*

properly love.

198. *Patir abchocal.*

(To) priest confess.

*An yopi-te pel an-choco*

I indeed all I tell

*Dios-guine e tumali-te-guine,*

God-unto the great-one-unto,

*Dios nan Maria-te-guine,*

God's Mother Mary-the-unto,

*Miguel Alcanjel-te-guine,*

Michael Archangel-the-unto,

*Juan Baptista, e mejal-*

John the Baptist, the re-

*mala-te amal moga, Pedro*

lations neighbors and, Peter

*Pablo-te-guil-guine, amal*

Paul-the-eternal-unto, the

*e pacalmal, pe*

neighbors of the Trinity, you

*patir moga pel istar an-*

father and, all evil I

*chaje am-be-ga-choco;*

have done I you-unto-tell;

*an-bal-chao chuli; ne*

I again (will) do not; the

*epincha-chul-bali-te, caca-*

thought-not-by, mouth-

*guin, absogue-te*

by, saying-the (=intending)

*chao; an nacpoe, an nacpoe,*

to do; my fault, my fault,

*an nue nacpoe-te ulguine;*

my good (I) fault-the by;

*Dios nan Maria tergui*

God's mother Mary virgin(?)

*tar-ga choco; Miguel*

with her(?) (I) tell; Michael

*Alcanjel, J. Bta, e*

Archangel, J. Bta, the

*mej-al-mala-te Pedro Pablo*

relations Peter Paul

The Confiteor.

I, a sinner, confess to God Almighty, to the ever blessed Virgin Mary, to the blessed St. Michael Archangel, to St. John the Baptist, to the most holy Apostles, St. Peter and St. Paul, and to all the Saints and to you father, to whom I tell my fault, that I have grievously sinned in thought, word and deed, through my fault, through my fault, through my grievous fault, and, therefore, I pray the Blessed ever-Virgin Mary, the blessed St. Michael Archangel, St. John the Baptist, and the Apostles St Peter and St Paul, and thee father, that you pray for me to God our Lord. Amen.

*an-pe-chuna-te*            *patir*  
I-you-invoke            father

*pe-an-ga*            *Dios icar-*  
you-for-me (pray) God's way-

*bali nue te-yopi.*

on well let it be.

199. *Contricion ito guilubu.*

Contrition hearing it-is.

*Dios angati ibi istar*  
God me-for something bad

*an-chaja-te istar an-*  
I have done-the evil I

*chumaque; pe yancal-ba pe*  
say; you because-of you

*Dios unilagua nueti*  
(are a) God saviour good

*cuenagua-ti; an peli purcua*  
only-the; I all confess(?)

*chaja-te; pe-an-ga-oturtaque*  
what (I) did; you to me punish

*Niya-neca ul-guine; imis*  
Hell by-means-of; now

*acar an-bal-chao chuli, patir*  
then I again do not, priest

*pela choco nue itogal*  
all (he) says well obeying

*igui an-che palmie-mala.*  
as to what I must do.

*Te yopi-te.*

This be so.

200. *Itogue-te apintaque pelguil-*

Faith hope Vow-

*uquet.*

paying.

*Dios epinche; Dios e*  
God (I) receive; God I

*an-ataco; Dios e an-chabu;*  
hope; God I love;

*yer an-nacpigu ibi*  
because I grieve something

*istar chaja-te. Te yopi-te.*  
evil having done. This be so.

201. *Dios guilubu;*

God it-is;

*Dios guilubu;*

God it-is;

*Dios canti quili;*

God strong eternal;

Act of Contrition.

It grieves me, my God, to have sinned, to have offended thee, for that thou alone art so good a God and because thou couldst punish me with Hell. I intend to sin no more, to confess myself and to perform the penance which the Father Confessor may impose upon me. Amen.

Act of Faith, Hope, and Charity.

I believe in God, I hope in God, I love God above all things and I repent in my soul for having sinned. Amen.

Holy God;

Holy God;

Holy Mighty One;

- Dios que purgue-te;*  
God not dying-the;  
*Imal an-ga unír-gal*  
Something me-for save it  
*pel ibi istar.*  
(from) all that is evil.
202. *Patir nen chumague; nen*  
Father we tell; we  
*apín pocuagua.*  
receive absolution(?).
203. *Inacua pe pur-mutague?*  
How long ago you confess?
204. *Pirca guena. Que cuena.*  
Year one. Not once.  
*Chultenal.*  
A long time.
205. *Patir be-ga ib choquegal*  
Priest you-to something says it  
*pechaja?*  
you did it?
- Ee, chuli, patir.*  
Yes, no, Father.
206. *Ibi istar pe pinchaja;*  
Something bad you receive;  
*ibi istar pe*  
something bad you  
*abchoque-gal?*  
say?
- Ee, chuli, patir.*  
Yes, no, Father,
207. *Ila picua?*  
Times how many?
208. *Il cuena, ila pocua, untar*  
Time one, time two, much-  
*impa-g-am-bali.*  
among.
209. *Acus pe-chumague be cacán*  
Falsehood you say you lie  
*chaja-te?*  
have done?
- Eto, chuli.*  
Yes, no.
210. *Penguil pe-chumague tule*  
Oath you say person (to)  
*mecho?*  
kill?
- Eto, chuli.*  
Yes, no.
- Holy Immortal One;  
Save us, O Lord  
from all evil.
- Confession; relating one's sins to  
the Father Confessor.
- How long since you confessed?
- A year. Never. A long time.
- Hast thou prayed for penitence?
- Yes, no, Father.
- Have you believed in the Devil  
or evil things?
- Yes, no, Father.
- How many times?
- Once, twice, many, or several  
times.
- Have you sworn falsely, or with a  
lie?
- Yes, no.
- Have you sworn to slay?
- Yes, no.

211. *Ila picua.* How many times?  
Time(s) how many?
212. *Il cuena, etc.* Once, etc.  
One time, etc.
213. *Pe istar chumaja-te chuli* Have you not spoken blasphemy?  
You evil having spoken not  
*degua?*  
perhaps?  
*Eto, chuli.* Yes, no.
214. *Duminguin-mal nequin pe* Have you kept holy Sundays and  
Sundays present(?) you  
*iti mai?*  
here are?  
*Eto, chuli.* Yes, no.
215. *Pe papa-mal chuman-mata-te* Have you failed to your parents,  
Your parents once a week  
(= -mala-te) *impa-guine*  
*pe-secole?*  
you-call?  
*Eto, chuli.* Yes, no.
216. *Dios onamaque carta pe-* Have you taught the doctrine to  
God's teaching book your  
*nuscanaje oturtaje?*  
children you instruct?  
*Eto, chuli.* Yes, no.
217. *Tule-mal pe cuen mecha;* Have you slain or wounded any-  
People you one kill;  
*tule-mal pi-chigli-leja-te?*  
people you have cut?  
*Eto, chuli.* Yes, no.
218. *Echa-guin pe-calitoja tule-* Have you fought with weapons?  
Weapons-with you-fought people-  
*mal-ga?*  
with?  
*Eto, chuli.* Yes, no.
219. *Pe mumurgus chu choquegua?* Have you been drunk?  
You drunk perhaps say?  
*Eto, chuli.* Yes, no.
220. *Pundol-mal pe-atursa* Have you sinned with a woman?  
Women you-steal  
*choquegua?*  
say?

- Eto, chuli.* Yes, no. Yes, no.
221. *Pe-dina nue puna ibgua* Are you married?  
You-indeed good woman something  
*Dios nan necha choque-te?*  
(in) Church say?  
*Eto, chuli.* Yes, no. Yes, no.
222. *Pe ibuja-te pe-mejar-mal de-* Was she related to you?  
You married your relations per-  
*gua?*  
haps?
- Eto, chuli.* Yes, no. Yes, no.
223. *Pe pundol pibioja choquegua?* Have you beaten your wife?  
You wife beaten say?  
*Eto, chuli.* Yes, no. Yes, no.
224. *Iguena pe-atursa chu choque-* Have you robbed anyone?  
Anyone you-rob perhaps-  
*gua?*  
say?
- Eto, chuli.* Yes, no. Yes, no.
225. *Tule yancalbal istar imal* Have you slandered anyone?  
People against evil something  
*pe-chaja?*  
you-have-done?
- Eto, chuli.* Yes, no. Yes, no.
226. *Dios purquet guilubu chana cu* Have you eaten meat on forbidden  
God's death when-it-is meat eat  
*chu choquegua?*  
perhaps say?
- Eto, chuli.* Yes, no. Yes, no.
227. *Duminguin-mal patir onama-* Have you heard Mass on Sundays?  
Sundays priest's teach-  
*gue pe-itoja?*  
ing you-heard?
- Eto, chuli.* Yes, no. Yes, no.
228. *Ticsal puquet pe-napos choque-* Have you paid the tithes and the  
Taxes payment you-pay say?  
*gua?*  
*Eto, chuli.* Yes, no. Yes, no.
229. *Guiscugale.* Advice.  
Advice.



*Nue be-che; Dios be-cha-*  
Well you-do; God you-  
*bu-gal; mele-gue tua-tar*  
love-him; not for sin  
*mumuru; mele-gue ibi-mala*  
drunk; not anything  
*atursao; pane-pane pe-ona-*  
steal; often you-  
*maque; mele-gue bel istar*  
pray; not all bad  
*chao.*  
do.

*Nue ulucuja Pap nen-*  
Well resting Father us-  
*guine ila nercua pe-ona-*  
for times six you-  
*maque chuli; Dios e Nana*  
pray not; God's Mother's  
*onamaque pagua pe-onama-*  
prayer three you  
*que. Dios an-gati ibi istar*  
pray. God me-for what evil  
*an-chaja-te an-chumaque; pe*  
I have done I tell; you  
*yancalba pe Dios unilagua*  
because-of you (are) God Saviour  
*nue-ti cuenagua-ti an pel*  
good only-the I all  
*i-purcua chaja-te; Pe an-ga*  
confession have made; You me-to  
*oturtaque Niya-neca*  
punish Hell  
*ulguine, imis acar an-bal-*  
by-means-of, now then I again  
*chao chuli; patir pela an-ga*  
do not; priest all me-to  
*choco nue itogal igui*  
says well (I) obey as to what  
*an-che palmi-mala. Te yopi.*  
I must do. This be so.

Be a good Christian; love  
God; do not be a drunkard;  
do not be a thief; pray every  
day; never sin dishonestly.

And for a penance you shall  
pray six *Pater Nosters* and  
three *Ave Marias*. I repent,  
my God, for having sinned,  
for having offended thee, only  
for that Thou art a God so  
good and also because Thou  
could'st punish me with Hell;  
I intend to sin no more, to  
confess myself and to fulfill  
the penance, which the Father  
Confessor may impose upon me.  
Amen.

230. *Ocus.*  
End.

The End.

#### COMMENTARY

Title. *onamaque* 'doctrine,' 47; 'pray' *onamaguete*, 170; 'prayer,'  
229.

1. -*din* definite element *di* + *n*; n. 53; 55. Cf. *pe-din*, 170.

2, 3, 4. *e-* demonstr. particle; sometimes article, sometimes possessive.

7. *moga* = 'and, also'; follows the noun which it connects, passim.

11. *teguil* interr. *te* demonstr. + *gui* + *l*, as in *nitala-l*, 20; *pirca-guini-l*, 162.

12. *-te* demonstr. sfx. passim. Sense: 'The saying is true that God of the Three exists as One.'

13. *mastol-guin* 'for man (he was made)'. *guin* appears as: 'in, by, through, about,' etc.

16. *e abogan*; lit. 'with respect to the womb'; locative understood; cf. 24, et passim.

18. *mele-gue*, passim; *mele* and *gue* (*gue*, 73) both mean 'not.' *ibi istar* '(with respect to) something bad.'

19. *-t* in *nuet* demonstr.; *-mala* = ordinary pl. ending; cf. *mala* 'these,' 119.

21. 'Who are those who think most good?'

23. 'Who are those who think bad?'

24. Implied loc. in *Niya-neca*; cf. 16.

25. *tegua* ordinarily 'who?', but sometimes plain interrogative, as *degua* 11, 27, 115, 213.

26. 'Those who are without (= have not) God's saying.' *chul*, *chuli* = common suffixed neg., 76.

27. *at-aque-ti*: *ati* 'he' + *aque* 'hold' + demonstr. *-ti*; or perhaps *a-taquet* 'he wakens,' 104, 171. *-gua* in *unigua* (*unica*, 49) = *-gua* in *ibigua*, 53.

30. *na* seems demonstr. like *ne* in *ne-guiscugal*, 63; *ne-quin*, 214.

31. *Quilulele* 'eternal (*quil*) one.'

32. Cf. 12.

34. *te-nal* 'for this,' same element as 179, *ibi-naal* (cf. 204).

40. *chuja-te* 'the-having-saved' = 'he saved.' The idea 'from' is in the *-ja* which also = past, as *an-chaja-te* 'the-my-having-done,' passim. Cf. 168, where *-ja* = 'of.'

42. Note *-ta* = *-te*.

43. *picua*, 27. *pi* interr. as in *piti*, 45.

45. *piti* = *pi* interr. + *iti* demonstr.

46. *itogue-te* lit. 'the hearing'; *ito* 'hear,' hence 'believe, obey,' and even 'have.'

*Dios palmie*; passim: 'what God makes' = 'Commandment,' 131.

*nan-neca* or *e-nan-neca* = 'mother-house' = 'Church,' passim.

*guilubu* 'existence' or, 'to be'; noun or verb, passim.

47. *uni* 'how,' 47; *une*, 51.

49. *unica*; cf. 27.

50. *an-guacal*, lit: 'my skull,' 126.

51. *mala*, cf. 19.

52. *aya-chuli* 'friend-not' = 'unfriend'; note absence of pl. sign.

53. *ibi-gua*, 27. *o-tule-di-ba*, incorporation of *tule* 'live, alive, people.' For *-di*, cf. 1.

54. Note the def. *e-* as in 56 and as in (*t*)*e*, 40. The *-gal* (*-cal*, 71) makes the verb active, 121.

55. *-din*, 1.

56. *apintaquet* really = 'receiving' (*apintaquelo*, 133). The proper word for hope is *actacuelo*, 64.

57. *ogui*; by-form of *igui*, 60.

59. 'We receive (pl.) him as the good and true one.'

61. Note def. *nue-ti*, used as adverb.

63. *guiscugal* (67); cf. 229 = 'advice' (64).

64. *actacuelo*, 56; 200. *equiso* seems to contain the root *quis-quis*, as in *guiscugal*, 63.

67. '(Through) faith I learn,' etc.

73. *nacguine*, cf. 92 and 171 *nacguineki*. *calguibi* 'earth' (?). The usual word is *nabsa*, 171. *gue* = not, 18.

75. Note how *-guine* 'in' is carried over to the second element, i. e., 'in heaven and in God's church.'

76. *chu* (219) additional dubitative like *chi*; same element as in *chu-li* not, 26. Cf. 224; 226.

77. 'Bread round' = the consecrated wafer.

80. *ia-bal* 'into' (?); contains frequent preposition *-bal* 'with, together with.' Cf. 114: *-bal* 'again.'

82. Close connection between *nusa* 'name' and 'bless'; cf. *guilusa*, 84: 'eternally named' (note *-se* in *guilubu-se*, 91; *guilubu-seet*, 118; 183; *guilul-seet*, 190.

86. 'You (pl.) become not (*chuli*) having (*nica*) all our evil by means of water' = 'divested of all evil,' etc.

89. *nusale-ti*, 82.

92. *nacguine*, 73; 171. *edi-te*, I cannot place.

95. *ocoe* 'promise'; really = 'give'; *uco*, 169; *ucue-mal*, 119; *ocua*, 196.

99. *epir-quin*; lit: 'for (*quin-guin*) lord' + def. *-et*. 'Priest-lord' = Bishop.

104. *tue* 'sin'; cf. *tua-tar*, 229. *nu-taquet*, 171; = 'good wakening' = 'healing'; cf. 27.

106. *pirca-impa-bali*; lit. 'year-among-in'; seems to be used idiomatically for 'once a year.' Cf. *impa-g-ambali*, 208; *impa-guine*, 170.

*ogui(gu)-tani*; cf. *oguigu-dani*, 195. *oguigu* 'die' + *tani* 'come'; i. e., 'going to die.'

108. '(To) the priests, the person having done all the evil will tell it.'

110. Note lack of conjunction: 'feeling that one has done,' etc. Cf.

112: 'I-have-done-the' = 'the-my-having-done' = 'which I have done.'

114. Note *-bal-* again, *passim* and 80.

116. The word 'say' has been omitted: 'what the priest says to you to do, do it.'

118. *guilubuseet*; lit. 'what this is as a blessing,' 82.

119. *patir ucue-mal* 'the priests give.' Note one ending *-mal*, pl. for both noun and verb, 19.

121. *guelgu-gala*, v. a., 54. Note the use of *guelgu*, as verb in 121 and as noun in 122.

123. 'Good-us-for' implies conditional clause = 'if good for us.'

126. 'The hand-holding of man and woman before the priest.'

*guacal* 'self,' 50 = 'skull.'

128. *tar-re*, cf. 229 and 171.

130. *purteque-gala*; cf. *purta-cal*, 186.

131. *narmacale-ti* contains *narma* 'order,' cf. 46. The book which makes the order = Commandment.

133. *apintaquelo*, 56.

136. *nan-cal-ba*; element *cal* same as in *yan-cal-ba*, 199; 225 'against,' 229.

139. Note the redundancy with *istar* and *acalacala*; 'to do something bad (and) evil to God,' etc. *e-mal* = 'his ones' (pl.).

141. *arpa*, 147, and *arpago*, 143; not to be confused with *arpi* 'descend,' in 171.

142. The *-r* in *unicar* is probably factitious = *unigua* (*-ca*, 49).

143. The word *misa* 'Mass' omitted; cf. 160.

146. Dative expressed by the construct relation: 'the parents' debt' = 'debt to the parents.'

147. *arpa*, 141.

153. *amel* 'the other, another'; cf. *amal* 'otherwise,' 169; *amal-gati*, 181.

155. *ib chae*; lit. 'anything do' (*ib* = *ibi*, *passim*); cf. 206 *abchoque*.

160. *Dios nan guilubu* seems to mean: 'God's Mother's existence!' Probably *neca* omitted; i. e., *nan neca guilubu* = 'God's Church's existence' = 'festival' (?).

162. *pirca-guini-l* (for *l* cf. 11).

164. 'To receive God as food when is the existence of his Son' = 'Easter'; cf. 160.

166. 'At the time of God's death' = Lent.

168. The *-jale* in *ticsa* = 'of taxes their payment.' Cf. 40.

169. 'Father who art for us (= ours); you sit in Heaven, holy also with respect to your name; I do in accordance with what you see (= care for); Regarding what you think, may it be on earth and in Heaven. Bread for us give; and do you say it otherwise (= forgive, 153) with respect to our debts, as we indeed do to our debtors; so that not we go down to the Devil, do thou do something for us, O Lord, with respect to what is evil. Amen.'

170. I cannot explain *imele* or *chinu-guine*, except to indicate that *-guine* seems to be the verbal complement. Note participial *istar nan pinche* 'evil we-who think.'

171. *a-bul-enena* seems to mean 'there is no one more (*bul*) than he.' *ueaca* must be a scribal error for *cuenchagua* 'only.' *abchoja-te* 'the one commanded by the Holy Ghost.' The first person must be understood again with *choque-guine* 'I confess.' *tar* seems to mean 'with,' 128; 198; 229; here, however, it may mean 'also.' See 198. *Na-chis-mala-te* = *na* the demonstr. + *chis* 'put' (?). *Purcuís tulaja-te*; lit. 'dead from life.' *Arpi* not to be confused with *arpa*, *arpago* 'work,' 141; 143; 147. *nicpa-bal na-cuisa-te* 'this is the going up to above;' *neco ito* 'house of hearing' means 'judgment' as to what his Father commands. *nonico* 'sending.' 'To see a sending of the dead and living' indicates the proper disposition of the nations. *Ito-guine* 'belief-for' again must be rendered 'I believe.' *Patir nan-ga nue-ti abchoco* 'the priest telling us a good thing' = the forgiveness of sinners. *Nacguineki*; cf. 73; 92.

172. *narcamale-ti*; 'error' for *narmacale-ti*.

173. *chabu-bu-gal* must be loved. *-bu* seems to = *-bie* 'wish, desire, ought' in phrases such as *mas cumbie* 'he would like to eat something'; cf. 197.

178. *pali-pali* 'promiscuously'; cf. 175 and *panepane*, 229. *epuo* cf. 181.

179. *naal* same element as in *te-nal*, 34.

181. *amal-gati*, 153 and 169. *apuo*; note change of vowel from *epuo*, 178.

183. 'These ten order-books are holily comprised (*guilul-seet*, 82) in two.'

188. *ipa-guena* = *ipa-guine* 'in those days' = 'at that time.'

190. *guilubuseet* 'blessed,' 82.

192. *epir-guine*, 99.

195. *oguigu-dani*, 106.

196. *ocua* 'promise' = 'give,' 95.

197. *-bu* + def. *-et*. Cf. *bu* in *chabu* and *bu* = *bie* 'wish, ought,' 173.

198. *e mejal-mala-te amal moga* 'the relations and neighbors'; a strange equivalent for 'the Holy Apostles.' *epincha-chul-bali-te* 'thought-not-with' = 'not with thought (word or deed),' the latter idea being expressed by *absogue-te chao* which seems to mean 'the saying (= intention) to do.' Note the *s* in *absogue* for *abchogue*. Strange to find an *nue nacpoe* 'my good fault' for 'my grievous fault,' why did not the translator use *istar nacpoe* 'bad fault?' On *nacpoe*, see 200. *tergui* may mean 'virgin' (?). *tar-ga* perhaps 'with her' = 'to her.' Note on the *tar*, 171. *an-pe-chuna-te*; lit. 'I tell you true' = 'invoke.' The word 'pray' = *onamaque* seems to be omitted, possibly by error of the copyist.

199. 'O my God that which I have done evil I tell.' *yanca-ba*, 136, 225, 229. *purcua* 'confess' (202); cogn. with *pur-mutaque* 'confess,' 203. *itogal* 'I obey all the priest says as to what I must do.'

200. *an-ataco* 'I hope,' same element as in *actacuela*, 64 (56).

*an-nacpigu* 'I grieve'; cogn. with *nacpoe* 'fault,' 198.

202. *pocuagua* must surely be an error, as it means 'twice,' but the context requires 'absolution.' This should perhaps be *purcua-gua*; cf. *i-purcua* 'confession,' 229. See note 199, and *pur-mutaque*, 203.

204. *chul-te-nal* 'a long time = *chul* 'not' + *te-nal* 'for this'; probably = 'now'; i. e., 'not now, not at present.' Cf. 34; 179.

206. *ab-cho-que-gal*; *ab* demonstr., for a similar combination, cf. *ib-chae*, 155.

208. *impa-g-am-bali* 'often'; cf. 106.

214. *ne-quin* 'in this' = *ne-guin* 'here, present,' 30.

215. *chuman* 'week' = Span. *semana*.

217. *pi*, for *pe* 2 p.

219. Here and in 220, 221, 223, 224, 226, 228, *choque-gua* 'say' seems to be used like a past sign; in this case = 'have you?' *mumurgus*, 229.

225. *yanca-bal*, 136, 199, 225, 229.

229. *guiscugale*, 63; 64. *tua-tar* 'with sin,' 104. *tar*, 128. *mumuru* = *mumurgus*, 219. *pane-pane* is probably equivalent to *pali-pali* 'promiscuously,' 178. Note the *bel*-form with *b* for the usual *pel* 'all.' *nue ulucuja* 'well resting' seems to mean 'for a penance'; i. e., 'a means of rest' or 'peace.' *ila nercua pe onamaque chuli* = 'will you not pray it six times?' *i-purcua* 'confession'; cf. 202, *pocuagua*.